

Community

Lent: Holy Spring

LET US
AMEND AND DO
BETTER FOR
THOSE THINGS
IN WHICH WE
HAVE SINNED
THROUGH
IGNORANCE



The Citizen Lobbyist:

by Raymond F. Simon

Lobbyist:
"A man with an idea
who tries to communicate
that idea to
man with a vote"

The subject assigned to me is the "Citizen Lobbyist."

At the outset let me say that while my remarks are aimed at the General Assembly of the State of Illinois, they are applicable by and large to every legislative body, local and federal as well as state.

Of course, the most far-reaching method of influencing legislation for the good—though some may consider it a rather remote way—is to cast an intelligent vote at every election. The most competent legislator is always the quickest to respond to legitimate pleas for legislative redress.

I also believe that the holder of a public office is entitled to great respect because he represents the preference of a majority of the people in his district.

As a last preliminary comment: I believe that the function of the lobbyist is a very necessary part of the legislative process. I would define a lobbyist as a man with an idea who tries to communicate that idea to a man with a vote. This is a legitimate, I think we might say, a very honorable profession.

O UNDERSTAND how to influence legislation it is helpful to have some knowledge of the composition and procedures of the legislature.

The General Assembly of the State of Illinois consists of two houses—the House of Representatives with a membership of 177 members and the Senate with a membership of 58 members. These representatives are elected by districts throughout the State of Illinois. In your district you have three representatives and one Senator who represent your interest in the state legislature.

This is what happens when a bill is introduced at the General Assembly. The bill is sent to the speaker's desk. The Speaker then refers the bill to the appropriate committee for study and recommendation.

(Cont. on page 3)

Ten Cents

February, 1961

Readers Write

... two more take strong stand on PRIEST-PICKETS

In the November '60 *COMMUNITY* Father Alexander Leutkemeyer, O.S.B., told of his experiences as a member of a group picketing a restaurant that practiced racial discrimination. He concluded that the question of whether the clergy should take part in popular demonstrations was, to him, still "an open question, for it is one thing to justify such participation in fact, it is something else in principle."

Last month in *COMMUNITY* two priest-readers presented opposing views on this question, Father Vincent Mathews asserting the right of priests to participate in demonstrations; Father Carter Pardee, O.F.M., insisting "not without proper clearance or approval." The discussion is continued in the letters below.

(The editors invite readers' comments on this and other matters appearing in *COMMUNITY*.)

I THOROUGHLY AGREE with Father Vincent Mathews that priests should exercise the great Christian liberty they already possess without, in every case, running down to the Chancery Office to seek permission. After all, do we need the Bishop's permission to perform the works of mercy? Aren't they the right and duty of every Catholic?

I remember Dorothy Day's reply when, about 10 years ago, some young men asked her if they should ask the Ordinary of this Diocese whether they could open a House of Hospitality. Her answer was posed in the form of the above question, with the added comment that if he didn't want them to use the name Catholic, they could call their place Christian Science reading room number 32. (The important thing was to harbor the harborless, no matter whose name was used.)

Maybe I'm dating myself with late-thirties Catholic liberals, but it seems to me that even picketing can be a spiritual work of mercy and that everything we work at, even organizing such things as meetings and forums, dreary as they are, must be thought of in the framework of the corporal and spiritual works of mercy. If they can't be thought of in that light, then they should be dropped. And if they can, then they should be done.

I admire Father Drolet of New Orleans for walking to school with Reverend Foreman and his child when the school was boycotted by almost all

other whites in the neighborhood. I don't know whether he asked Archbishop Rummel's permission to do so. I'm sure he didn't have to. As Father Mathews pointed out in his letter, we're not puppets on a string, but free agents acting out our Christian conscience in our own situation.

Besides, the Bishops have spoken about personal responsibility at their last conference in Washington. This plus their already oft-stated position on the race question seem, to me at least, to justify individual action.

Ban on Plan?

Possibly, planned protests come under another heading. Perhaps a priest's participation in some sort of formal protest like the Sit-Ins or, closer to home, picketing the Board of Education to end double shifts are a different matter. Father Mathews makes the point that even in America we find Catholics boycotting movies and newsstands, and, although these are approved by the hierarchy, they have not won the favor of the general public.

My only experience in this field came about a year ago when rioting occurred after two Negro families moved into a three-flat apartment in the parish next to ours. Windows were broken, and a couple thousand people gathered around the house to protest this move into a previously "all white" neighborhood. I put the quotes around the hackneyed phrase because there were Negro families living about three blocks east of the offending new tenants.

The Garfield Park Good Neighbors Council, a Quaker-led Group, held a meeting and decided on several courses of action. One member promised to write the Mayor to command him for the prompt and effective police action in protecting the property and to ask him to continue the police detail near the house until quiet was restored. Incidentally, this was one situation where the brick-throwers and mob-inciters received quick fines, and one even got a stretch in jail.

My assignment was to go and visit the home of Mr. Green and tell him that some of his neighbors were sorry for what had happened and to welcome him to our community. The Green family is Catholic, so I blessed the house while I was there.

The only moments of uneasiness I had were in walking to and from the

house. The policeman on duty in front of the house readily admitted me; I was accompanied by Brother Paschal whose Roman collar probably made him think that two priests were visiting.

Mr. Green told me that he had been interviewed by NBC news and several reporters. And he played some of his records for us on his Hi-Fi. I blessed his apartment and the one upstairs occupied by the other Negro family.

I noticed some broken windows on the back porch which was enclosed. Mr. Green said that there had been some rock-throwing the night before.

I suppose the neighbors who watched Brother Paschal and me leave the apartment and walk down Jackson Boulevard wondered what the two clergy were doing visiting the home of their new neighbors. Anyway, apart from a few dirty looks from passers-by and one or two unkind remarks of the usual sort, we didn't have any unpleasant experiences.



I wrote an article for our *Novena Notes* a few weeks later. I evoked a few nasty letters from the kind of people who think that a religious paper shouldn't deal with controversial things but confine itself to "devotional" articles and lepreconry jokes.

This was a planned action but not a demonstration in the usual sense. It was also a protest against the treatment accorded our new neighbors, and

I suppose some of my fellow Irish-American Catholics took it as a rebuke to their way of thinking and acting. That was the whole point of it. But I didn't think I need any special permission from the Chancery office. I've often blessed homes outside of my own parish, and no one said anything.

REV. ROBERT O'KEEFE,
O.S.M.
Chicago, Illinois

I HAVE READ the cover story of November, 1960, *COMMUNITY* and like it very much. Needless to say, I am on the side of my fellow-Benedictine, but not just because he's a Benedictine. If there are fellow Christians, Catholics, and clergy that may be shocked by action against racial discrimination in this country, let us thank God that they now awaken to Christ's urge to put His social ideas into use.

I wonder if the most recent Bishops' Statement (November, 1960) is not the answer to the problem Father Alexander raises. It seems to me that they said what is really wrong with our country is that we are all followers and few, if any, leaders. We have no strength of character, no courage of our convictions. They said that this starts in the home with the breakdown of family life due to the lack of respect for Christ and one another that the married partners have.

If even Christians are indifferent to responsibilities so close and personal to them, how can we be amazed that they have no respect for those colored who live next door? But now all the more Catholics should put forth what possible effort and talent they can muster to LEAD and show which torch Christ carries and that it is still lit.

REV. DANIEL HASENEORHL,
O.S.B.
St. Benedict, Oregon

Says We Slug It Out

Editor:

I have recently become aware of your work, and I would like to commend you on your fine publication. Being a student of journalism at Marquette, I can well appreciate the value of the printed word as a molder of men's thoughts or, better yet, as an informative stimulus.

I have only one caution as I read the pages of *COMMUNITY*. You sometimes seem to be using the tactics of your opposition when you resort to sensationalism and name calling in some of your articles, headlines, and cartoons. I have been taught that one should write on a level parallel to his ideals instead of "stepping down in the ring and slugging it out" so to speak.

On the whole, however, I find your publication very informative and thought-provoking.

Best of luck to you in your fight against bias and racial prejudice.

EARL FINKLER
Milwaukee, Wisconsin

Committees Use

Editor:

Enclosing my renewal to *COMMUNITY* which I am using at the Public Affairs Committee of the YWCA each month and the Life and Work Committee of the Portland Council of Churches.

RUTH HAEFNER
Portland, Oregon

Interracial Marriage

Editor:

Your article on "Negroes and Interracial Marriage" (December '60 *COMMUNITY*) was a very interesting one. Interracial marriage seems to be the big question that keeps coming up in discussions—the very subject caught the eye of many of us. How about an article on "Whites and Interracial Marriage"?

Also that article of the priest-picket was very interesting and provocative.

WALT SAUNDERS
Menlo Park, California

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The Citizen Lobbyist

(Continued from page 1)

The committee schedules a hearing date, and the proponents and opponents of the bill are given a chance to present the reasons for their position. The committee members deliberate and eventually vote on the question, "Shall the bill be reported with a recommendation of do pass or do not pass?"

The next step of the legislative process is that the committee reports the bill to the whole house. The bill is placed on the calendar and read a first time. It is then advanced to the order of second reading. If there are any amendments to the bill, they are added while the bill is on second reading.

Finally a Vote

When the sponsor of the bill believes the time is right, he requests the speaker to call the bill up for a third reading. The bill is read a third time; it is debated; and finally a vote is taken on whether the bill should pass. If the bill receives the necessary majority of votes, it is passed, and clerk of the house is instructed to inform the clerk of the senate of the house action.

In the senate, then, the bill goes through almost the exact steps that have been outlined above. If it ultimately receives a majority of votes there, it is sent to the Governor's desk for his signature.

The point which I would want to emphasize here is that **nothing happens automatically in the General Assembly.** If a legislator tells his constituents, "I put your bill in, and in the normal course of events it will move right along and go to committee and go to hearing and then go to second reading and then move on to vote," this legislator is either inexperienced or not entirely accurate in his information of the legislative process.

Keep After Bill

Whenever you are interested in a particular piece of legislation, the most intelligent procedure is to stay right behind the sponsor of the bill as many minutes of the day and as many days of the month as possible and keep asking him, "What have you done about the bill? Have you asked for a committee hearing? Have you moved it from first reading? Have you moved it from second reading?" Also the earlier in the session that you can get action on a bill, the less likely it is that your bill will die on the Calendar in the opposite house, never having seen the light of debate.

I would not want to cover the procedures so quickly that I would fail to call attention to the fact that the committee stage is without question the most important stage of progress on the road to passage. Each committee has about 25 or 35 members. Frequently there are no more than 10 or 20 members present at a committee hearing. It therefore becomes possible that the fate of a piece of legislation is determined by the impact made upon 10 or 15 members of the legislature at a committee hearing.

Rely on Committee

At the last session of the General Assembly there were 2,699 bills introduced. These bills ranged from a bill to keep railroads from competing with the tug boat industry to a series of amendments to the adoption laws. Since few legislators feel that they are sufficiently informed to judge every piece of legislation, there is a great tendency to rely upon the recommendation of the committee.

Needless to say, the time to bring out your heavy artillery to bombard the members of the legislature is at that time when the bill in which you are interested is scheduled for a committee hearing. The legislators at whom you should aim your barrage are the

ones on the committee which is considering your bill.

This is the time when telephone calls and telegrams from constituents can do a great deal of good. A well reasoned personal letter is a very effective means of calling a legislator's attention to the importance of a piece of legislation on which he is to vote. I believe that most legislators pay no attention whatever to printed post cards and form letters.

Commit in Campaign

Let me also suggest, somewhat parenthetically, that the best time to get a commitment from a legislator is during the time that he is campaigning for election. The legislator wants to make a good impression while he is campaigning, he is keenly aware that he needs the support of the voters, and he is far more easily contacted than he is during the actual session. If you are interested in some proposal, you might ask the candidates for the legislature from your district if they would support your proposal if they were elected. If they agree, you will be able to remind them of this promise when they are in a position to introduce or co-sponsor your proposal.

It is probably obvious to all of you that there are many ways in which to appeal to legislators. I have arbitrarily divided them into four subdivisions:

(1) The Mayor of the city and the Governor of the state have tremendous influence upon legislation through the leadership of both houses in the General Assembly.

(2) Various kinds of associations, such as organized labor and the Civic Federation, state and local bar associations, good government associations like the Independent Voters of Illinois and the League of Women Voters all have significant influence with legislators. Perhaps their influence is directly in proportion to the importance of their endorsement at election time.

One Particular Area

(3) Special interest groups such as the railroad lobby do a good job in presenting the position most favorable to their industry to the General Assembly. Also in this category of special interest I would group the Committee for Equal Job Opportunities and the Committee for Fair Credit Practices. These particular interest groups are less permanent, less professionally staffed, and more poorly endowed than the railroad lobby, but they are usually interested in just one particular area of activity.

(4) The fourth division is obviously, the individual—the citizen lobbyist. If an individual is perceptive, it is likely that he will find numerous occasions throughout his lifetime when he feels strongly about a situation or state of affairs. If this individual is a little tougher than average, if he feels a little more deeply than the average person, if he is a little less fearful than the average person, he will try to improve the situations about which he feels strongly.

The question is frequently asked, "What difference can one individual make in terms of influencing legislation?" The facts behind the formation

of the Committee for Fair Credit Practices in Illinois illustrate rather effectively what one individual person can accomplish when that person feels strongly about a situation.

One individual, an employee of The Commonwealth of Puerto Rico, talked to another individual about the hardships and suffering of many families. In the opinion of this one individual, these were traceable to certain abuses in the field of credit. These two individuals talked to other individuals in related fields of employment and learned that many others were suffering and that the same abuses were the cause. A few meetings were held. Soon there were about 20 individuals interested in doing something about these abuses. A subsequent meeting was scheduled, and a legislator was invited to attend.

What do we see now, about three and one-half years after that individual felt strongly about a situation? Bills designed to stop some of the worst abuses in the field of credit were introduced in the state legislature; they were passed in the House of Representatives; and while they did not pass in the Senate, they were debated there, and the abuses were uncovered for those who were willing to listen. Progress was made.

A dramatic though catastrophic event, the death of Mr. Rodriguez, has led to the entry into this area of the Mayor of the city. A recent speech by a candidate for governorship of the state endorsed the defeated legislative proposals and promised to aid in their adoption if elected.

Add to this an important business men's association, many large corporations, more widespread union support, and you have some idea of the atmosphere in which the next legislative fight will be waged. And it happened because one individual felt strongly about a situation.

There is no standard formula for achieving the adoption of a law and the solution of a problem. It takes ingenuity, it takes determination and tenacity, it takes courage; it requires a belief in the God-given dignity of your fellow man—a conviction that he is worth trying to help.

Whether you gather together 10 interested individuals and then call upon a legislator, or whether you organize 1,000 individuals and then sit down with a legislator is just a matter of approach.

Which legislator you choose is, of course, very important, but perhaps the best known and most able legislator will not be interested in being associated with your proposal. Always be-

lieve that if your cause is worthwhile, there is an able law maker who will present it to the assembly. Sometimes it is helpful to choose a legislator who is identified with a particular political party, other times it is prudent to avoid this.

Money is certainly important, but oftentimes it is the lack of money that convinces law makers of your sincerity.

Organize, Coordinate

Organization is very important; perhaps it would be accurate to say that it is really indispensable. To avoid covering the same ground, to spread interest in your cause to the widest possible base, organization is necessary. A staff worker to coordinate activities and handle paper work is very, very desirable.

Some good brains in your camp is important. To recruit from college faculties and the legal profession is not a bad idea, but these should be kept to a minimum and recruited because of conviction rather than retainer. Clergymen I have found to be willing and able, but it is unfair to foist off the responsibility on them.

Aid from the press is effective in spreading your cause and in characterizing it as stable and worthwhile. There are a lot of crackpots trying to persuade legislators to do weird things.

Eventually a Celebration

Your particular interest group will supply information and speakers to community groups as you move to enlist their cooperation and support. Your particular interest group will attempt to cut across these divisions which I mentioned earlier that have influence on legislation. You try to persuade the political leaders of the value of your proposal. You attempt to induce associators to include your proposal in their legislative programs.

Eventually, you will get together and have a little party because the proposal which you have conceived of, after several years of committee meetings and speeches and letters, has now been signed by the governor and is a law. Due to your interest some group of people, who cannot afford to hire a lobbyist the way the corporations do, is better off because of what you as a citizen lobbyist have accomplished on their behalf.

Mr. Simon is administrative assistant to Chicago's Mayor Richard J. Daley. This article is adapted from a speech given at the second annual conference on Consumer Problems, held in Chicago last October.

Equal Rights Bills Face Illinois Lawmakers

TWO IMPORTANT BILLS concerning minority group rights face the Illinois State Legislature.

Fair Housing bill would make it possible for minority group members to buy or rent housing without prejudice or special privilege in an open, competitive market. More information may be obtained from the United Citizens Committee for Freedom of Residence in Illinois, 1609 Sherman Avenue, Evanston, Illinois.

Commission on Equal Job Opportunities (CEJO) bill would make it possible for members of minority groups to be hired on jobs according to merit and without discrimination on the basis of race or creed. The Committee for Equal Job Opportunities has offices at 111 North Wabash Avenue, Chicago, Illinois.

Both of these bills provide for enforcement by state commissions, subject to judicial review.

LAST YEAR, when Mr. James Bowman, S.J., was teaching at a Chicago high school near us, Friendship House's Visiting Workshop committee arranged several visits for members of his class to homes of Negro friends of ours. Recently we heard from Mr. Bowman, now at West Baden College in Indiana:

"I enclose an article I just sent to *The Criterion* (the Indianapolis diocesan newspaper), for a weekly column "For Teens Only" we put out. The article stems from my visit to Paul Saunders' place which FH arranged. The little experience I describe was so vivid for me that I put it in writing."

His article illustrates how the conversation might go on any Friendship House Visiting Workshop. It shows very well how these visits help those removed from racial discrimination feel a little of what it means. Even such one-time evenings are not soon forgotten.

One night last winter a group of high school sophomores sat in the living room of an apartment on the South Side of Chicago. The apartment belonged to a young bachelor, a Negro. His other guests, besides the six white teen-agers and two of their teachers, were also Negroes. One was a man about 35 years old the other a woman about 45 or so.

The conversation ran, naturally enough, around topics of interracial significance. It proceeded informally, with the young (30 or so) college-graduate host of the evening leading it and answering the first questions. It hedged around key issues at first, without really grappling with them.

One of the boys in particular was showing a good deal less feeling on the general subject of race relations than he had shown that week in the classroom.

But the talk came around eventually to sit-in demonstrations by Negro student at Southern lunch-counters. The boy with problems and strong feelings opened up. His tone of questioning became that of the classroom, impatient, and urgent: "Is it wise for these Negro students to push this thing this way? I mean, don't they do more harm than good? And is it worth all the trouble they cause, for themselves and others?"

For just the slightest moment a heavy silence hung over the room. The slightest tension took hold. Everything seemed to stand still. Then the silence broke, and it was the only woman in the room who broke it. She spoke with the feeling and whole-heartedness which we are more ready to accept from a woman than from a man.

"You just can't know the answer to that question, whether all this sit-in business is worth it or not, till you've gone into a drugstore yourself after a long day of shopping, all tired out and dying for a cup of coffee and a minute of rest, and been made to stand up just because you're colored—or even been told to go around back—this happens, believe me—and get something at the kitchen door."

"You just don't know what this is till you've experienced it, and

Workshop host greets visitors, with Friendship House worker.



an idea that could start changing your town

by Betty Plank

Within us all is our special mark we leave upon the world—it begins in our town—with those we know and can know. But wherever we are—we must begin.

"Historical" Photo — 1955: McKays, Russ, visitors, the volunteer who stayed.



THIRD OF SERIES on Educational Home Visits

not once or only at lunch counters but hundreds of times and almost everywhere you go. And this whole pattern of living gets unbearable. You just feel you can't put up with it any more. You don't see why you should. And so sit-in demonstrations come as almost a matter of course. You bet they're worth the trouble."

Silence again. The crisis had passed, and with masculine coolness and detachment, but with a womanly strength and passion of statement. No one felt unmoved.

The impatient knew then something of the human element that went into sit-in demonstrations. He might hear better-reasoned arguments later on. He might later become more fully informed. But he won't likely understand more vividly why Negroes stage sit-ins at lunch counters—unless he is told himself some day to take his coffee standing up or go around to the back door, which isn't very likely, because he's white.

FH's visiting across-the-color-line idea now in eight cities

IF YOU HAVE BEEN reading *COMMUNITY* the last two months, you caught the articles on "Visiting Workshops" (also called Educational Home Meetings or Educational Home Visits)—the program Mr. Bowman describes so well. The "how to do it" article in the last issue is not just a pipe dream. Already individuals and groups in other cities are doing this simple program, developed by Friendship House . . . arranging and taking small groups of white visitors to homes of Negroes who have a background comparable to the visitors, for an informal person-to-person discussion on race relations.

Some are doing it with on-the-scene consultation with Friendship House workers; others have been inspired by consultation during visits to the FH center in Chicago, or by exchanges by mail with staff workers there.

Encourage Others

Spurred on by the enthusiasm and accomplishments of these new groups, we now want to encourage others, those who are looking for something to do to foster interracial justice, to consider these Visiting programs, not just to consider but to begin.

The list of cities where these programs are now being offered is small, but growing. It ranges from Aurora, Illinois, to New York City. The varied circumstances of the individuals and groups arranging them suggests how adaptable the technique is and how

widespread the idea could become.

What about adding YOUR town to the list?

In Aurora, Illinois, it was Floyd Konrad, a resident who previously had been on the Friendship House committee in Chicago, who got the program started.

In Cleveland, Ohio, it was Tom Gallagher, a seminarian who had been on a Friendship House Study Week, who started by taking fellow seminarians to visit Negro families. Now it is the Catholic interracial organization Caritas, encouraged by Tom and headed by Joe Newman, long-ago FH staff worker in New York, that has adopted the program as a year-round activity.

In Notre Dame, Indiana, student Joe Keyerleber spearheaded the program after learning about it from another student, Mike Corcoran, who had participated in a visiting program arranged by Friendship House for the Young Christian College Students here in Chicago last summer. Joe and his student committee visit families in South Bend through Mr. and Mrs. Al Pinado; Al was a volunteer at FH for several years.

In Evanston, Illinois just outside of Chicago, the visiting program has been started by two members of the FH committee, Dian Cooper and Fred O'Connell, and Mary Dolan, staff field-worker. Hopes are to form a committee of residents in that area to carry on.

In Joliet, Illinois, Mary is also helping form a local committee through members of the Joliet Commission on Human Relations. In addition, students of St. Francis Academy there are preparing themselves for their own committee by participating in a study group with Negro participants.

In Columbus, Ohio, a committee of the Catholic Interracial Council, under chairman Dennis Finneran, associate editor of the diocesan paper, held its first Visiting Workshop early in January.

From resolutions of the first national convention of the National Catholic Conference for Interracial Justice, August, 1960:

"We resolve that Catholic Interracial Councils . . . consider the establishment of a program of visits to homes of whites and Negroes as developed by Friendship House."

—*Interracial Review*, Nov. '60, page 280

In New York City, it was Frances Williams and Jim Rivers and other former volunteers at the old Friendship House, who arranged programs for Fordham University students.

Others, more objective than we who are immersed in it, have convinced us that this program "really has something."

But the job of convincing is not easy. The method is almost too simple.

Perhaps a more convincing job can be done if we describe for you the development of the program at Friendship House and also share the insights the new groups in other cities already have contributed.

So here is that story.

Idea began with housing struggles of little old lady

THE IDEA FOR the Friendship House Visiting Workshops started taking form in the spring of 1955—in front of St. Cecelia's Church near Friendship House, where a group of FH staff and volunteers were selling *COMMUNITY* one Sunday morning after the Masses.

The sparse number of Sunday Mass-goers told us that this was one of those parishes we often talked about . . . one that had "gone Negro" in a couple of years and had become again a "mission" parish, setting out to gain new parishioners from the almost completely non-Catholic newcomers.

Volunteer worker Frank Petta and I were rearranging our stock of *COMMUNITY*'s after one of the late Masses when we saw a little old lady dizzily struggling down the church steps. We ran to help her and got her safely to a chair. In a little while she recovered, and we got into a conversation with her.

Plagued by Salesmen

She was an old St. Cecelia parishioner and one of the last white householders on her block. Like all blocks in the area, the houses were now almost completely Negro-occupied. If white-occupied, they were labelled "For Sale"—awaiting "the move."

She told us how real estate agents were plaguing her to sell. She maintained her stronghold against the agent's pressure with the stiff brush-off of asking \$15,000 for her \$4,000 home.

She described how the same real estate operators were creating panic among her friends in a far south area and how she advised them to try her tactics.

Then she commented on her Negro neighbors: "I can't say anything against them." And you knew in all her candor and determination she would



not have hesitated to "say something," had they merited it.

I had been on the staff of FH then about a year and a half; and, of course, we had talked often about changing neighborhoods, panic-selling, unscrupulous real estate practices—but it was this little, feeble, fighting, sincere lady who brought it to life for me. I thought to myself, "I wish others could hear her."

Frank drove her home then, and I don't think she ever knew what Friendship House or our paper was about. Her comments, as I remember, were not provoked by her recognition of our position, but with her preoccupation with the exploiters trying to run her life.

I think it was the following Thursday that we had a call from one of the Christian Brothers who taught at St. George High School in a suburb of Chicago. We had arranged two previous study days for some of his students that included wall-washing projects and visits to slum areas, to shake the boys' social consciousness at the plight of the destitute families there. We had visited public housing to gain sympathy for the need of more homes for low-income families.

Wants Another Day

They were much impressed and shaken, they "didn't know such conditions could exist in the United States." They were moved to feelings of guilt at their own wealth and former lack of concern.

Now Brother wanted another study day the following Sunday for nine participants—some of his students plus some girls from a Catholic girl's high school near there. I promised we would do what we could.

I remembered our friend at Church, and I wondered whether she would let us come Sunday so she could tell the boys her story the same way she had told us. Frank found her phone number for me, and when I phoned her, she said we could come. So we went—and the boys were as impressed with her story as I had been.

Improved by Negroes

We had arranged also to visit the McKays whom we knew well, one of the three last white families on their block in an area farther south. They told how their community had improved since their Negro neighbors came, and it was evident to all their visitors that this was a beautiful area. I remember one of the boys rushing out

before it grew dark to take a picture of the "tree-lined street where Negroes live."

We completed the day with a visit to Russ Marshall, long-time friend of Friendship House.

Here was a Negro—in a lovely apartment, talking intelligently, absolutely charming his guests (as he has since done on innumerable such visits).

This session at Russ' was actually the first "visiting workshop," although we did not call it that, and, instead of allowing the conversation to develop naturally as we do now, we gave Russ a topic to discuss—"The Psychological Effects of Social Discrimination."

I doubt if any of us there that day can remember that "talk"—but I am sure none of the visitors forgot Russ and the day their idea of Negroes as persons-like-themselves took form. One of the students is still a volunteer worker at Friendship House.

From idea—to trial—to organized committees

SINCE THAT FIRST visit in 1955, there have been hundreds of others with participants from all walks of life. Sisters, teaching brothers, married couples, priests, college and high school students, seminarians, young adults, and whole families—all have been impressed by their experience.

Their comments immediately after the visits and the many letters written to us later give us, more than any other program, an immediate satisfaction one hardly ever expects in this work of faith.

Shortly after that first program, a planning committee of volunteers coordinated by a staff worker was formed.

There were Larry Travis, Mercedes Tetreault (now Mrs. Travis), Ann Stull, Clif Thomas, Dian Cooper, Dick Grogan, Delores Price, and Bob Little. Most of these continue as regular members of the committee or on the "helping occasionally" list.

Plan, Work, Develop

Other present stalwarts are Tom Wenig, Mary Cleary, Bob Huesmann (present chairman), Betty Schneider, Therese Hertel, Hollis Cornelius, and Anne Marie Murray, who attend two planning meetings a month, as well as between meetings, serving on sub-committees on special projects, getting groups to come visit, locating families to open their homes, escorting groups to homes, analyzing past programs and trying to develop new ways of carrying out the basic idea—"personal contact."

The committee even has its own "chaplain," Father Robert O'Keefe, O.S.M., who participates as a planning member frequently and provides spiritual pep talks at occasional committee study evenings.

Today's active "helpers"—Mary Joyce, Eleanor Fackler, Fred O'Connell, Andy James, Mildred Gladney, Ann Sisco, and others—put in many hours for the cause, though unable to come to planning meetings.

Committee reaches out to spread the idea—"meaningful contacts"

RECENTLY the committee looked over the year's statistics. They showed a remarkable number of visitors—500 annually—who had participated in the program.

But we wanted to do more! So today, while carrying on the regular job of arranging these Visiting Workshops, we are also concentrating on multiplying efforts:

(1) by going "after" those we most wanted to reach—as last October's special series at Friendship House for teachers;

(2) by getting existing groups interested in conducting such programs and organizing groups in other towns especially for this program;

(3) by putting the program on a wider basis. One such pilot project now in the planning stage is getting a Negro parish to invite a white parish into individual homes for a "Sunday of Home Hospitality" between parishes;

(4) by providing alternate programs with the basic idea of the workshops (personal contact in homes) as was done last fall by arranging participation of Negro couples in Christian Family Movement meetings held in white suburban homes. Here again the effects of racial segregation and discrimination on Negro individuals and families were brought alive by the stories of personal experiences of the Negro guests. Important in itself, this could also be a step to the actual visiting workshop.

Participants in our year-round Work-Study Weeks and our Summer Weekend Conferences are also taken on a visiting workshop, and we discuss with them ways of starting the idea in their own town. Visitors and contributors to Friendship House, correspondents asking for information on what to do (and even when they don't ask), audiences at the many lectures given by Friendship House's Speakers Bureau, all are encouraged to try this program.

Fresh insights from groups in other cities

THIS BRINGS US back to—Aurora, Cleveland, Notre Dame, Evanston, Joliet, Columbus, and New York City—to those who have already done just that. Comments from two of them give you some of their fresh insights.

Cleveland's CATHOLIC UNIVERSE BULLETIN, December 2, 1960, described the first visiting program by Joe Newman's Caritas group. (The story was also picked up nationally by NCWC News Service.)

A unique attempt to promote Christian race relations got off to an enthusiastic start Sunday as 16 white Clevelanders visited homes of two Negro families on the East Side.

Joseph Newman, president of Caritas, the Catholic interracial group which sponsored the visits, said he thought the program exceeded all expectations.

For many, it was their first social call on a Negro family. For the two host families and several friends, it was a chance to answer questions about their feelings and experiences in a sensitive area.

One white visitor, who lives in an interracial neighborhood, said:

"It's a shame that everybody panics and flees when a Negro moves into the neighborhood. We certainly don't intend to move. Our children play with Negro children and get along fine. They find Negroes good neighbors and so do we."

Another participant declared: "As Catholic we must remember that the Mystical Body includes all men. I've often wished there was more I could do to create better feelings between the two races."

Cleveland group was begun by Joe Newman. To fill, he wrote in COMMUNITY October 1958, "the woeful lack in Cleveland of the kind of apostolate which characterizes FH."



After visits like these it will be easier to talk about Negroes and insist on charity in dealings with them."

Joe Keyerleber, a member of the Notre Dame committee, wrote for the November 4, 1960, issue of the University of Notre Dame weekly SCHOLASTIC.

The living room of the apartment is furnished modestly but in good taste.

The reddish-yellow glow from the fireplace illuminates the nine earnest faces in animated discussion and heightens the impression that something unusual and important is going on here. The extraordinary nature of this seemingly commonplace scene becomes apparent when it is noticed that two of the people, the husband and wife who live in the apartment, are Negro, and the seven students in their home are white.

This is a typical example of a program begun in Chicago by Friendship House under the name of "Visiting Workshops."

It represents an imaginative response to the fact that prejudice is largely due to ignorance. It is another fact that most white people have never had the opportunity to meet Negroes of their own educational and economic backgrounds on a social and personal basis. This means that even a person with a true Christian conscience on the matter of racial equality may have an inadequate understanding of Negroes as individuals and of the problems that beset their race.

Thus, the goal of the visiting workshop program is primarily educative. It attempts to enlighten the person who, often through no fault of his own, has developed feelings of prejudice against the Negro. It attempts to educate the unprejudiced person about the life of Negroes. And, for those interested in contributing to the advancement of racial equality, it attempts to provide a stimulating discussion of some aspect of the race problem.

The visiting workshop program has proved so successful in Chicago that the YCS is planning to initiate a similar program in South Bend for the benefit of Notre Dame students.

I would like to borrow a final comment—one made at the first organizational meeting a Friendship House staff worker held with a new group in another city.

One of the group wanted to know whether this program would "induce the white participants to work with the Negro participants on ending segregation? And would the whites openly," he went on, "for instance, on the street, be cordial and friendly—not just 'behind closed doors'?"

Not the FH staff worker, but another member of the committee—who had glimpsed already the possibilities of this program—answered him:

"The 'behind closed doors' part is not for secrecy, but for privacy. When you bring someone into your home, you close the door so you can both visit at ease."

"As for whether it would set the whites' working to end segregation, I don't know of any two-hour program that could promise to do that. But the problem is to know where to begin—and this program is an introduction, a first step. One can and would hope that more might come from the people who participate. But nothing can come until a start is made. And this is that beginning."

To dream a little . . .

What WOULD happen to a city, a suburb, a parish, a block if, say, 20 per cent of the white residents, or just the key people, would get to know a few Negroes as persons, persons-like-themselves, with the same hopes and aspirations, fears and troubles, hopes and joys?

Can you in your home town make a beginning?

Miss Plank is Education Director of Friendship House. She developed the beginnings of the program she describes in 1955 and has been in charge of its development from 1957 on.

Rebel Finds a Cause



Author P. D. East as he sees himself — from his *Petal Paper* column.

THE MAGNOLIA JUNGLE by P. D. East, 243 pages. (Simon and Schuster, New York 20, New York. \$3.95.)

Reviewed by Mary James

IF THE DAY IS GREY, and you feel a little grey at the edges yourself, save this book for some other time. It is a chronicle of emotional suffering as persistent and unresolved in the last chapter as in the first.

The motion of the book (locale: the State of Mississippi) carries us from P. D. East's earliest childhood memory, the smell of the burned flesh of an impoverished Negro child who died in his burned shack, to the present, with P.D. ostracized by his own white community, and apparently suspended over the abyss of bankruptcy.

Once, when a young man in the army, P.D. was directed to the camp psychiatrist, he relates. (This reviewer's thought was: "At last!") The doctor found P.D. unable to adjust to army

life. He arranged for P.D.'s discharge and recommended that he go back home and get some treatment. P.D. gave this advice a try, in New Orleans, with about proportionate results.

The life of P. D. East has had some ups with the downs, however, at the apex. He reports having earned \$12,000 one year as publisher and editor of *Petal Paper*, his small, local newspaper. But even at that moment he was tormented with self doubt and a terrible sense of compromise. His descent from this pinnacle is rapid and directly proportionate to the rate of his satires against racism, which P.D. began to launch in his little *Petal Paper*.

Instead of striking out with his fists at anything moving, as he did as a boy, P.D. now strikes out with fierce logic at a palpable, inundating evil. The rebel has found a cause, but as yet it has not brought him peace.

This book may have a place in race relations literature. As long ago as 1944-45, I lived in Mississippi, and I met many native white people who, in one way or another, indicated a troubled conscience about their treatment of the Negro.

P. D. East had had the nerve to examine and articulate these misgivings, and he has come up with such devastating conclusions as: "all people are human." Undoubtedly, he is "ahead of his time" in the state of the magnolia. But it may also be that he is a harbinger of things to come even in Mississippi.

As an autobiographer, East gives no indication of lyricism, nor even of verbal dexterity. But the excerpts from his *Petal Paper* satires on racism are marvelous.

Study Finds Packing Plants Discriminate

BLUE COLLAR MAN; PATTERNS OF DUAL ALLEGIANCE IN INDUSTRY by Theodore V. Purcell, 300 pages. (Harvard University Press, Cambridge, Massachusetts. \$6.00.)

Reviewed by John Kearney

FATHER PURCELL WRITES with authority of the attitudes of production workers in meat packing plants, a segment of American industry whose employees are mostly Negroes and members of other minority groups.

Earlier, the author had made an intensive study (*The Worker Speaks His Mind on Company and Union*, 1953) of workers' attitudes at Swift's Chicago.

Blue Collar Man extends the Chicago study to two other Swift plants, at East St. Louis and Kansas City (Kansas), thus bringing in an important variable: the three unions in the meat packing industry.

All Plants Discriminate

Apparently all three plants had definite discriminatory policies with regard to up-grading their many Negro and Mexican employees.

Father Purcell finds male workers extremely pessimistic about their chances to advance with Swift. Minority groups are convinced that they do not get equal treatment. Apparently this inclines them toward the left-wing of the labor movement, and, while it affects somewhat their company allegiance, it does not negate it entirely.

It would be interesting, in this period of increased employment opportunities for Negroes, to know how many top workers and good supervisors have been lost to companies as a result of discriminatory practices.

This reviewer feels that the multiplicity of factors involved—many of which lie outside of, and exist apart from, the plant or local union—make

value judgments drawn from comparisons between different plants extremely suspect. As an employment interviewer, this reviewer found that unskilled and semi-skilled workers generally, and skilled workers frequently, will seek employment in the area where they are located and in a number of different industries, rather than applying only (or even first) to the same kind of industry in which they have previously worked.

If this is true, it would seem that the attitudes of Swift's employees toward their company would be affected by working conditions, pay rates, company prestige, etc., in all other industries in the area where these same employees might have a choice of working, and not just in other meat packing plants, which Father Purcell uses for comparison.

In the United States Department of Labor's *Area Manpower Guidebook*, Swift is not listed as a major employer in the Chicago area; entry wage rates in meat packing in this area are far below those in other industries. Swift is second on the list of major employers in the St. Louis area, and entry wage rates are relatively high in comparison with other industries, while in Kansas City Swift is the third major employer listed, and entry wage rates compare favorably with St. Louis.

These are only some of the many factors which would influence the attitude of the Swift employee toward his company in each area.

Wage Assignments

Another example of the difficulties in comparing workers in different areas occurs in the discussion of wage assignments. On the basis of the percentage of the work force affected by wage assignments, Father Purcell concludes that "the East St. Louis workers are

more provident than the Chicago workers."

Many other things might well have been taken into consideration, among them the fact that many of the East St. Louis workers live across the river in Missouri, which, in contrast to Illinois, allows assignment of earned wages only; others live in small towns in southern Illinois, where the custom of taking wage assignments is not as prevalent as it is in the metropolitan areas.

Despite such problems in comparing one area with another, *Blue Collar Man* will be very useful for all interested in knowing people better—their attitudes, their aspirations, the things that are important to them. It sheds considerable light on the effect that discriminatory practices in up-grading workers have on the worker's attitudes toward his job and toward his union. Father Purcell's interview technique has produced an abundance of data which those in the field of labor-management relations, particularly, will want to study thoroughly.

Calls Ashmore "Authentic"

How Negroes Fare in North

THE OTHER SIDE OF JORDAN by Harry S. Ashmore, 155 pages. (W. W. Norton & Company, New York 3, New York. \$3.50.)

Reviewed by Mary James

HARRY ASHMORE PRESENTS a tightly written, authentic report on today's Negroes in the North. Ashmore's findings first appeared in a series of 12 articles published last year in the *New York Herald Tribune* and distributed through its syndicate to 25 major United States newspapers.

In their expanded book version the articles seem far more carefully and validly stated and developed than in their original form.

Ashmore, you may remember, won a Pulitzer Prize for himself and another for the *Arkansas Gazette*, which he served as executive editor when the newspaper took its stand against Governor Faubus in the Little Rock integration crisis. *The Other Side of Jordan* demonstrates again that the author is not merely a man of the moment, but also a man of considerable intelligence and writing talent.

The reportorial sketches of depressed Negroes in the urban slums, of the rising colored middle class, of the housing crisis, and of the many elements that contribute to Negro leadership problems are both well developed and—unlike so much journalism on this subject—unembellished by fantasy.

Doubts on Chauvinism

In one particular, the trend in Negro leadership, I question the author's analysis. He finds Negro chauvinism growing and cites the Negro press and Adam Clayton Powell as evidence.

Powell has been around a long time (the last 16 years of which have been spent in Congress), and the Negro press has been around a lot longer than that, and neither seems to have changed too much. There has in this course of time, however, been a considerable emergence of new, personal self confidence in young Negroes. Ashmore's findings themselves present evidence for this.

The natural fruit of this new leadership would, I should think, be a trend away from, rather than toward, Negro chauvinism. Experience would seem to bear this out.

Nonetheless, this is a good book. It faces up to the facts of racial discrimination in the North. And it drives home the point that we must do some decisive thinking and acting now about this "grave disease . . . that is affecting the heart of our nation."

Likes School Integration Tale

(For 10-16 age group)

MARY JANE by Dorothy Sterling, 214 pages. (Doubleday, New York 22, New York. \$2.75.)

Reviewed by David James, Jr., age 10

MARY JANE IS THE STORY of a seventh grade girl, a Negro, who enters a newly integrated high school. This book is very interesting to read because it shows clearly the problems of the South.

For example, there are white mothers, who do not want integration, in the story. These mothers would not protest against a white girl carrying a squirrel in a cage, but do protest against a Negro girl carrying a caged squirrel.

Mary Jane is important for a person who wants to study the South and its problems because it gives an account of what life is like in the South and how these problems affect daily life.

This story is written for the 10-16 age group, but adults also may find it worth reading. This is the second book by Dorothy Sterling that I have read, and I have found both rather exciting and interesting.

"Purissima" by Rebbechini, statue in St. Benedict's Church of New Subiaco Benedictine Abbey in Arkansas.





Megalopolises

CITIES IN CRISIS; THE CHRISTIAN RESPONSE by Dennis Clark. 177 pages. (Sheed and Ward, New York, New York. \$3.50.)

Reviewed by John Kearney

TECHNOLOGICAL developments of modern times have caused men to forsake the fields of their fathers and become modern cliff dwellers in the megalopolises which their geniuses have created. Man's technical and industrial competence cannot be doubted. The huge piles of brick and masonry, the teeming urban transportation, and the multiplicity of consumer goods that pour forth from urban factories testify to man's proficiency in the conquest of his physical environment.

Sorry Place

But man is not only a technical animal; he is also a social and religious being. Have man's social and religious institutions kept pace with his technology in other fields?

Dennis Clark takes a cold, hard look at this question and finds the "revolutionary city" a rather sorry place for the captive Christian. "The social techniques to facilitate movement," he tells us, "have not been developed except in the broadest and most legalistic sense." He finds the urban dweller immersed in giant associations, giant corporation, giant labor unions, and large parishes, in which his own contribution seems insignificant.

According to Clark, the Protestant churches in America have seemingly given up in the struggle for the urban mind and until now, at any rate, have been unable to respond to the challenges of urban life. The large Catholic parish organization, so typical in big city dioceses, has fared little better. Indeed, its very bigness presents another impersonal element in the lives of the insignificant.

Happy Urbanite

There are many things about the city that the author does not mention: development of block clubs and community organizations, which have brought some semblance of a sense of community and of the individual worth of human beings to many areas; success of some housing cooperatives; cultural and educational advantages of cities that can help a person develop his aesthetic and rational faculties and become more truly human.

Reflecting on these and many other factors (not the least of which is the challenge presented by the "revolutionary city"), this reviewer is happy to be an urbanite. However, one is struck with the small number of city dwellers who are so affected. We must give grudging acceptance to the author's analysis.

Response to Quandries

This is a book that cries for a sequel. We would like to see a further discussion of the Christian response to the quandaries set before us. Limitation of city size and a planned apostolate in housing, which would include the establishment of study centers, a broad educational effort, and a program of social action, are suggested. Having been taken into the *Inferno*, we would seem to have a right to the Christian expectancy that we might soon see the *Purgatorio* of pain with hope, and, finally, the *Paradise*, where the cities of man may be remade into the image of the City of God.

'Street Boys'

by Mary Keating

American couple serves destitute boys in Venezuela, carrying on personal revolution, amid political one, against injustice

One group of 135 boys at Christmas fiesta in club Keatings organized in Venezuela. Every boy received T-shirt, trousers, sandals, gift, and "a big feed."



AFTER ALMOST FIVE YEARS in Venezuela, my husband Tom, our 14-year-old daughter Judy, and I have returned to the United States. We are, all three of us, suffering in various degrees from a curious phenomena which I shall call cultural shock in reverse. Had we stayed away a shorter time, we could have resumed the pattern of life in this best of all possible worlds, with more ease, and fewer questions.

Five years, however, is a long time, and we lived through a multitude of experiences. Our work, which was the organization of a boy's club, took us into every strata of Venezuelan society, a unique experience in itself for a North American.

Witness Revolution

We lived for nearly three years under the dictator Perez Jimenez, and we experienced personally the full impact of at least one of the blunt instruments used by every dictator, censorship of the press. The first faint stirrings of the Revolution came to us through the grapevine, weeks before Caracas was bombed on New Year's Day in 1958, and even now the whine of a jet makes me apprehensive.

We saw the expulsion of Perez Jimenez, whose web of secret police used Gestapo-like methods to silence opposition, and for three months afterwards we lived peacefully and safely in a city of a million people, policed by Boy Scouts. We witnessed Venezuela's first free election in years, and saw the beginnings of Democracy. We watched, with sorrow and amusement, a determined and cautious President-elect (Romulo Betancourt) go to his inauguration, protected by a dozen tanks and a hundred armed soldiers.

We were proud then, and are proud now of Venezuela's stormy but persistent battle to maintain its democracy. But for us, the political arena was only a portion of our lives, however much political change affected our work, and it did to an incredible degree.

Our Own Revolution

Our personal revolution was carried on on two levels. One was to provide shelter, food, and clothing for the hundreds of boys who came to us for assistance, and the other was to make the rich Venezuelan understand something of his obligation to the poor, and to accord them a degree of justice and compassion.

The road to Venezuela was long and devious. Tom and I had spent several years with Catherine de Hueck in Friendship House in Harlem. We had spent seven years with Archbishop Sheil in the Chicago CYO. We thought we had seen suffering, injustice, and the hundreds of vicissitudes that can be visited upon the poor, and perhaps we had. But the suffering of the children of Venezuela has been refined by generations of practical applications of

neglect and indifference.

We had never seen children, more dead than alive, sleeping under bridges and foraging in garbage cans for food, nor a baby being born in an alley. We knew little about severe malnutrition and its by-products, and nothing about tropical diseases. We had never seen five-year-old children abandoned, nor a whole generation of children who had never attended school.

That is perhaps why, for us, at the moment social work, community organization, or what you will, in the United States has lost its sharpness. The wheels of justice may turn slowly, but they turn, and the biggest commodity in our country is hope. There is free education for those who want it. Great chinks have been broken in the wall of discrimination. The status seekers, both rich and poor, are busy re-shuffling their position, and it is a fairly self-evident truism that in the United States if you want something badly enough you can get it.

To Survive the Day

For our Venezuelan children there is very little hope except to survive the day. Hunger and disease have made them ancients in the midst of their childhood. Their patient acceptance of their privations was almost frightening, yet they were intelligent, amusing, and courteous. And while their fight for physical survival made them wary as small hunted animals, they were immediately responsive to attention and recognition.

Venezuela is an oil-rich country, where the index of living is perhaps the highest in the world. Conquered by the Spanish Conquistadors and liberated by the George Washington of Venezuela, Simon Bolivar, in the late eighteenth century, the people are a mixture of Indian, Spanish, and Negro. Decades of rule by military dictatorship (he who controlled the army governed the country), mass conscription of the poor into the army, slavery and patronage, unbelievable corruption in the government and countless revolutions, have produced a race of poor people, pitifully devoid of any culture that could be called their own. The rich have simply adapted the cultural goodies of Europe and the United States to their own needs.

Costs Spiral. Wages Don't

The discovery of oil should have produced some fringe benefits for the poor, and in some cases it did, but most of the huge profits went into the pockets of increasingly greedy government officials. Being a weak country, agriculturally, and weaker still industrially, Venezuela became a ready market for luxuries from all over the world. As a result, the cost of living spiraled, but wages for the poor did not tangibly increase.

Between 1949, when we made a first visit to Caracas and 1955 when we re-

turned to work there, the growth of the city was obvious and fantastic. Caracas had come of age, with its modern architecture, its plush hotels, and clubs, its fabulous shops. Against this new ultra-sophisticated and expensive background, the poor looked more abject and miserable than we had remembered.

"Delectable Promises"

We were invited to Venezuela by a Committee consisting primarily of women from the so-called 100 best families. We had the blessing of the Church, approval by the government, and financial support from neither group.

During our first year, and according to our contract, we organized and staffed a club for boys, following the acceptable formula of supervised recreation, workshop, sports, library, art, etc. Our Venezuelan ladies were delighted, and each meeting of the Damas found the air thick with the most delectable promises of land, money, and equipment for the club. Naively, we expected the promises to be fulfilled. But the very act of promising absolved the need for further action.

We had been working during our first year with a group that I can only describe as the respectable poor. The family had some stability, a regular income, and there was a decided effort to see that the children attended school. During the latter part of our first year, every vagabundo (street boy), crippled, hungry, rejected child in the city of Caracas seemed to find his way to our club, and we, of course, accepted him without question.

Where Are They From?

It is always difficult for a North American to understand how an army of dispossessed children (in 1959 statistics said that there were 30,000 vagrant minors in the city of Caracas) can come about.

First of all, the majority of these children are illegitimate. (In many Latin countries common-law arrangements are accepted, but it hardly makes for stability.) Secondly, their homes "ranchitos" are so sub-standard as to be unfit for habitation by animals. Shack, without water or plumbing. There is never sufficient food. It is easier for an active little boy to survive on the streets by shining shoes, begging, and stealing. And finally, in many cases, the children are simply deserted by their families.

Our decision to do what we could for these boys plunged us into a Revolution with our Venezuelan Committee.

One of the more vocal women (a niece of a former president) openly attacked us for working with "bad boys who stole." (Stealing is acceptable if

(Continued on page 8)

news briefs

Paton on Africa

JOHANNESBURG, South Africa. The passport of Alan Paton, author and Liberal Party leader, has been withdrawn by the South African Government to prevent him from making future trips abroad. The move was made upon his arrival from London after an extensive trip to England and the United States.

The author of *Cry the Beloved Country* made speeches during his tour criticizing the South African Government's strict policy of racial segregation. Speaking in New York City, he declared that the "real enemy" of Christian progress in awakening Africa is "pseudo-Christianity" rather than Communism or Islamism.

"Pseudo-Christianity," he said, "always prefers stability to change, elevates law above justice, and serves expedience rather than love." He further emphasized that both Afrikaans-speaking and English-speaking Christians must share the government's blame for the "unhappy situation" in South Africa today.

Honor Founder

COMBERMERE, Ontario. Mrs. Catherine de Hueck Doherty, who founded Madonna House here in 1947, was recently awarded the papal medal "Pro Ecclesia et Pontifice."

Mrs. Doherty also founded Friendship House in 1939 and was a member of the Friendship House National Council until her resignation in 1956.

In the name of Friendship House staff and volunteer workers and supporters, John Kearney, national director of Friendship House, sent congratulations to Mrs. Doherty and Madonna House on the occasion of the award.

Mrs. Doherty is widely known as a lecturer and author. Among her books are "Dear Bishop," "Where Love Is, God Is," and "My Russian Yester-years."

Ask Respect

NEW ORLEANS, Louisiana. The Josephite Fathers, workers among Negroes here, appealed in a newspaper advertisement for Catholics to respect

the courts and to take leadership away from hatemongers. The ad, which was placed in the *Times-Picayune*, bore the signature of Father George O'Dea, S.S.J., Superior General of the order.

The Federal Court order of racial desegregation of New Orleans public schools has led to an almost total boycott by white students of the two schools where desegregation was attempted, as well as to a series of actions by state legislators designed to prevent integration.

"New Orleans is considered a Catholic city," said the advertisement. "In the pages of national and international publications we have become a city of violence, hatred, and disobedience."

It added that Negroes have born discrimination with patience, awaiting the day when their human dignity would be recognized.

"Now that their day of hope is dawning, they look to their white Catholic brothers to be equally dedicated to their responsibilities toward peace: to snatch the leadership from hatemongers, to stand firm for tolerance, to respect our country's courts."

Work in Congo

PEEKSKILL, New York. An analysis of reports from the Congo by *The Lamp*, published here, indicates that the vast majority of missionaries have stayed at their posts. Despite first reports giving the impression that a large number had fled, "recent reports estimate that of the total of 6883 missionaries, fewer than 100 left the Congo during the changes. Some left against their will."

Test by Love

NEW YORK, New York. In a message for Race Relations Sunday, February 12, the National Council of Churches here called on Americans to demonstrate the "genuineness of Christian love" for their fellow men by making it the basis of justice in all human relationships. "Let our society, our institutions, as well as persons, be tested by the genuineness of love."

The message also carried suggestions for action by local churches in their communities. Among the suggestions were support of movements to end racial discrimination at lunch counters, restaurants, and other public places, and continued efforts to assure to all persons the opportunity of exercising their right to vote.

Brotherhood

NEW YORK, New York. Bob Hope, star of radio, television and motion pictures, has been named national chairman of Brotherhood Week to be observed February 19-26 under the sponsorship of the National Conference of Christians and Jews.

Michigan High

DETROIT, Michigan. Some racial discrimination is practiced in Michigan, according to political and labor leaders, but the state ranks high in the protection of human rights. Leaders testified at a two-day hearing of the United States Civil Right Commission.

"The average non-Catholic . . . is convinced that the Catholic layman is clerical-dominated, has no mind of his own, and has no recognized position in the Church, save that of being the passive recipient of directives of the clergy. . . ."

"We have only ourselves to blame. . . . We have not assumed our proper role in the church nor as Catholic citizens in our country's communal life. Until we do, the image of the Church will always have a major distortion, and we will be impotent to help clarify in the minds of our fellow citizens their other misconceptions."

—Martin H. Work
Executive Director,
National Council of
Catholic Men

STREET BOYS

(Continued from page 7)

it is done on a grand scale.) Her attack split the Committee in two. A portion of the more timid ladies joined her, but fortunately for us, a few very powerful and wealthy Venezuelans, convinced of the need to help these boys, remained with us.

It was during this time that the Directors of American and European companies came to our assistance. Without the financial help of Sears, British Shell, General Motors, Atlantic, Socony, Sinclair, and Creole Oil Companies, we could not have survived financially. The wives of these Directors worked as volunteers in the club. And perhaps what was almost as important, these men and women gave us hope and comfort in our darkest hours.

Drives for Donations

So it was that we began drives for soap, clothing, beds, medicine, food, and vitamins. I cooked pots of rice and beans at home, and was joined by groups of American women who also cooked for the children. The workers at Sears gave us new bunk beds. We got medical and dental care for the children, equipped and stocked a new kitchen, and hired a cook. We added the whipped cream last year, when with funds donated by the Catholic Women's Club, we hired a part-time teacher.

We gave these children the necessities for survival, without the need to steal. In return, the children gave us their love and trust. On a larger scale, I believe that we established a new trend in Venezuela for the treatment of these most wretched of God's children. Instead of neglect and castigation, we gave food, clothing, and shelter, and for the casually handed down jail sentence (freely given to minors for almost anything) we gave them the freedom to remain with us or to go. They chose to stay.

"Manana" World

In retrospect, and in view of the enormity of the problem in Venezuela, what we achieved seems very small indeed. What was achieved, however, came about through enormous personal effort, because we truly lived in a world of *manana* and broken promises. It is easy to be cynical about the rich, but we came away with a profound love of the poor.

It is on this basis that we feel that our relationship with Latin America can be improved, not through large grants of money which rarely filter down to the people who need it, but through teams of dedicated North Americans for direct work with the children of these countries.

Our world community is incredibly small, and it is time that we repaired our fences by personal contact with our Latin-American neighbors.

Mrs. Keating returned with her family to the United States last fall. The Keatings are now living in Indiana.

Mark Your Calendar!

July
14-16
and
August
18-20,
1961



FRIENDSHIP HOUSE

Study Weekends at
Childerley Farm

(near Chicago, Illinois)

Florida Win

JACKSONVILLE, Florida. A United States District Court victory was won by a Jacksonville Negro group in a suit seeking to desegregate city recreation facilities.

Serve Traveler

WASHINGTON, D.C. Discrimination against Negro passengers in restaurants that regularly serve interstate bus travelers has been outlawed by the United States Supreme Court. The Court's seven-to-two decision was based on the Interstate Commerce Act.

As a result of the ruling the conviction of Bruce Boynton, a Negro traveling from Washington to Selma, Alabama, was voided. Boynton, who refused to leave the restaurant for whites in the Trailways bus terminal at Richmond, Virginia, was fined \$10.00 under a Virginia misdemeanor law.

Justice Hugo L. Black, author of the decision, noted that constitutional questions had been raised in Boynton's appeal, including the due-process and equal-protection clauses of the fourteenth amendment. But he said that the Interstate Commerce Act "uses language of the broadest type to bar discriminations of all kinds."

The Court was not holding, said Justice Black, that every time a bus makes a stop at an independent roadside restaurant the Act requires that service be supplied in accordance with the provisions of the Act.

"We decide only this case, on its facts, where circumstances show that the terminal and restaurant operate as an integral part of the bus carrier's transportation service for interstate passengers," he declared.

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